683 time under the protection of some powerful personage, he must give ten camels to the girl or woman he has insulted.

Many a Rwala girl becomes pregnant before the wedding. 836 As soon as this is noticed by her relatives, they try to help 847 her by various means, even if injurious to her health. Should 762 the girl die from an abortion nobody will ever hear of it, as the women keep silent and the men as a rule pay no attention to matters concerning women. If the girl cannot rid herself of the foetus, she presses her lover to marry her at once, but in case he refuses or is absent at the time she often [693 commits suicide. For should her father or brother find that 694] his daughter or sister is with child, he would coax her on some pretext outside of the camp, kill her, cut her body in ten pieces, and then bury them. Nobody will take the girl's part, nobody asks the reason, they simply talk of her as if she had died a natural death. Her kin, *aḥl*, would not allow a single girl who had become a mother to stay among them. 848 Her child would not be a member of the kin, and, because it 851 would not be acknowledged by the father on account of its 783 illegitimacy, it would be without a kin and would stand in the clan like a stranger, without protection, without help. But a position of this nature is so contrary to the views and customs 836 of the Bedouins that it is never allowed to arise. A pregnant girl may escape from her tribe and seek refuge in the settled territory or in a large town and try to make a living there. If she disappears without making herself conspicuous, no one will pursue her; she is soon forgotten, yet must never return. Her kinsfolk consider her dead and would kill her should she come back to them. The girls, of course, know the punishment meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint ḥef min allâh.*"

694 Only when the girl has been raped, *maṣṣûba*, will her 847 relatives spare her, but in this case they kill both the violator and the child without mercy, and then demand from the murdered man's kin the blood price for the child. This cannot [848] be left alive, as it would have no kin, *aḥl*, and compensation for it is asked because it has weakened the girl, a member of their kin.